A COPIE OF

The Proceedings of ſome worthy and learned Divines, appointed by the Lords to meet at the Biſhop of LINCOLNES in *Weſtminſter*:

Touching Innovations in the Doctrine and Diſcipline of the Church of ENGLAND,

Together with conſiderations upon the Common Prayer Book.

LONDON,
Printed 1641.

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Innovations in Doctrine.

1 *Vare*, Whether in the twentieth Article these words are not inserted, *Habet Ecclesia authoritatem in controversiis fidei.*

2 It appeares by *Stafford* and the approbation of the Licencers, that some do teach and preach, that good Works are concauses with faith in the Act of Justification. Doctor *Dove* also hath given scandall in that point.

3 Some have preached that works of *Penance* are satisfactory before God.

4 Some have preached, that private Confession by particular enumeration of sins is necessary to salvation, *necessitate medii*, both those errours have been questioned at the Consistory at *Cambridge*.

5 Some have maintained, that the Absolution, which the Priest pronounceth, is more than *Declaratory*.

6 Some have published, that there is a proper Sacrifice in the Lords Supper, to exhibit Christs death in the

Postfact, as there was a sacrifice to prefigure in the old Law, in the *Antefact*, and therefore that wee have a true Altar, and therefore not only Metaphorically so called, so Doctor *Heylin* and others in the last Summers Convocation, where also some defended, that the Oblation of the Elements might hold the nature of the true Sacrifice, others *the consumption of the Elements*.

7 Some have *introduced Prayer for the dead*, as Master *Bronne* in his printed Sermon, and some have coloured the use of it with questions in *Cambridge*, & disputed, that *preces pro defunctis non supponunt purgatorium*.

8 Divers have oppugned *certitude* of Salvation.

9 Some have maintained the lawfullnesse of *monasticall vowes*.

10 Some have maintained that the Lords day is kept meerely *by ecclesiasticall constitution*, and that the day is changeable.

11 Some have taught as new and dangerous Doctrine, that the subjects are to pay any sums of Money imposed upon them though without law, Nay, contrary to the lawes of the Realme, as *Doctor Sybthorp* and Doctor *Manwaring* Bishop of Saint *Davids*, in their printed Sermons, whom many have followed of late yeeres.

12 Some have put scorns upon the two books of Homilies, calling them either popular discourses, or a Doctrine usefull for those times wherein they were set forth.

13 Some have defended the whole grosse substance of *Arminianisme*, that *Electio est ex fide præviså*, That the Act of conversion depends upon the concurrence of mans free wil, *That the justified man may fall finally & totally from grace*.

14 Some have defended *universall* grace as imparted as much to Reprobates as to the *Elect*, and have proceeded

usque

usque ad salutem Ethnicorum, which the Church of *England* hath anathematized.

15 Some have absolutely denyed originall sinne, and so *evacuated the Crosse of Christ*, as in a disputation at *Oxen.*

16 Some have given excessive cause of scandall to the Church as being suspected of *Socinianisme.*

17 Some have defended that *concupiscence is no sin* either in the habit or first motion.

18 Some have broacht out of *Socinus* a most uncomfortable and desperate Doctrine, *that late repentance*, that is, upon the last bed of sickness, *is unfruitfull*, at least to reconcile the Penitent to God.

Adde unto these some dangerous and most reproveable Bookes.

1 THe reconciliation of *Sancta Clara* to knit the Romish & Protestant in one, *Memorandum* that he be caused to produce *Bishop Watsons* booke of the like reconciliation which he speaks of.

2 A Booke called *Brevis Disquisitio* printed (as it is thought) in *London*, and vulgarly to be had, which impugneth the Doctrine of the holy Trinity, and the verity of Christs body (which hee tooke of the blessed virgin) in Heaven, and the verity of our Resurection.

3 A Booke called *Timotheus philalethes de pace Ecclesiæ*, which holds that every Religion will save a man if hee hold the Covenant.

Innovations

Innovations in Discipline.

1 THe turning of the holy Table *Altarwise*, and most commonly calling it an *Altar*.

2 Bowing towards it, or towards the East, many times, with three Congees, but usually in every motion, accesse, or recesse in the Church.

3 Advancing *Candlesticks* in many Churches upon the *Altar so called*.

4 In making Canopies over the *Altar so called*, with traverses and curtains on each side and before it.

5 In compelling all *Communicants* to come up before the Rails, and there to receive.

6 In advancing *Crucifices and Images* upon the parafront, or *Altar-cloth so called*.

7 In reading some part of the Morning prayer at the holy Table, when there is no communion celebrated.

8 By the Ministers turning his back to the *West*, and his face to the *East*, when he pronounceth the *Creed*, or reads *Prayers*.

9 By reading the *Letany* in the midst of the Body of the Church in many Parochiall Churches.

10 By pretending for their Innovations the Injunctions and Advertisements of Queene *Elizabeth*, which are not in force, but by way of Commentary and imposition, and by putting to the Liturgie printed *secundo, tertio* Edwardi *sexti*, which the Parliament hath reformed and laid aside.

11 By offering of Bread and Wine by the hand of the Church-wardens, or others, before the consecration of the Elements.

12 By

12 By having a *Credenza*, or ſide Table, beſides the *Lords Table*, for divers uſes in the *Lords Supper*.

13 By introducing an *Offertory* before the Communion, diſtant from the giving of *Almes* to the poore.

14 By prohibiting the Miniſters to expound the *Catechiſme* at large to their Pariſhioners.

15 By ſupreſſing of Lectures, partly on Sundayes in the afternoon, partly on week dayes, performed as well by combination, as ſome one man.

16 By prohibiting a direct prayer before Sermon, and bidding of prayer.

17 By ſinging the *Te Deum* in proſe after a Cathedrall Church way, in divers Parochiall Churches, where the people have no skill in ſuch Muſique.

18 By introducing Latine Service in the Communion of late in *Oxford*, and into ſome Colledges in *Cambridge*, at Morning and Evening Prayer, ſo that ſome young Students, and the ſervants of the Colledge doe not underſtand their prayers.

19 By ſtanding up at the *Hymnes* of the Church, and always at *Gloria Patri*.

20 By carrying children from the Baptiſme to the *Altar ſo called*, there to offer them up to God.

21 By taking down *Galleries* in Churches, or reſtraining the building of ſuch Galleries where the Pariſhes are very populous.

Memorandum.

1 THat in all Cathedrall and Collegiate Churches two Sermons be preached every Sunday by the Dean & Prebendaries, or by their procurement, & likewiſe every Holiday, and one Lecture at the leaſt to

be

be preached on working dayes every week, all the yeere long.

2 That the Muſick uſed in Gods holy Service in *Cathedrall* and *Collegiate Churches* be framed with leſſe curioſitie, that it may be more edifying and more intelligible, and that no Hymnes or Anthemes be uſed where Ditties are framed by private men, but ſuch as are contained in the ſacred Canonicall Scriptures, or in our Liturgie of prayers, or have publike allowance.

3 That the Reading Deske bee placed in the Church where divine Service may beſt be heard of all the people.

Conſiderations upon the Book of Common Prayer.

1 WHether the names of ſome *departed Saints* and others ſhould not be quite expunged the Calender.

2 Whether the reading of Pſalmes, ſentences of Scripture concurring in divers places in the *Hymnes*, *the Epiſtles, and Goſpels*, ſhould not be ſet out in the new tranſlation.

3 Whether the Rubrique ſhould not bee mended, where all Veſtments in them of divine Service are now commanded which were uſed 2. *Ed. 6.*

4 Whether Leſſons of Canonicall Scripture ſhould be put into the Calender in ſtead of Apocrypha.

5 That the *Doxologie* ſhould be alwayes printed at the end of the Lords prayer, and bee always ſaid by the Miniſter.

6 Whether the Rubrique ſhould not bee mended, where it is (that the Leſſons ſhould bee ſung in a plaine tune) why not (read with a diſtinct voice.)

7 Whe-

7 Whether *Gloria Patri* ſhould be repeated at the end of every Pſalme.

8 Whether according to that end of the Preface before the Common Prayer, the Curate ſhould be bound to read Morning and Evening Prayers every day in the Church, if he be at home, and not reaſonably letted, *and why not only on Wenſday*, and fryday morning, and in the Afternoone on Saturdais, with holyday eves.

9 Whether the *Hymnes*, *Benedicite omnia opera*, *&c.* may not be left out.

10 In the Prayer for the Clergy, that phraſe perhaps to be altered, [*which only worketh great marvails*]

11 In the Rubrique for the adminiſtration of the Lords Supper whether this alteration to bee made, that ſuch as intend to communicate ſhall ſignify their names to the Curat over night or in the morning before Prayers.

12 The next Rubrique to be cleared, how far a Miniſter may repulſe a ſcandalous and notorious ſinner from the Communion.

13 Whether the Rubrique is not to be mended, where the Churchwardens are ſtraitly appointed to gather the Almes for the poore before the Communion begin, for by experience it is proved to be done better when the People depart.

14 Whether the Rubrique is not to be mended, concerning the party that is to make his generall confeſsion upon his knees, before the Communion, that it ſhould be ſaid only by the Miniſter and then at every clauſe repeated to the people.

15 Theſe words in the forme of the Conſecration, *This is my body, this is my bloud of the New Teſtament*, not to be printed hereafter in great Letters.

16 Whether it will not be fit to inſert a Rubrique touching kneeling at the Communion, that is, to comply in all humility with the prayer which the Miniſter makes, when he delivers the Elements.

17 Whether *Cathedrall and Collegiate* Churches ſhall be ſtraitly bound to celebrate the holy Communion every Sunday at the leaſt, and might not it rather bee added *once in a moneth.*

18 In the laſt Rubrique touching the Communion, is it not fit that the Printer make a full point, and begin with a new great letter at theſe words. *And every Pariſhioner ſhall alſo receive the Sacraments.*

19 Whether in the firſt prayer at the Baptiſme, theſe words, *Didſt ſanctifie the floud* Jordan, *and all other waters*, ſhould not be thus changed, *Didſt ſanctifie the Element of water.*

20 Whether it be not fit to have ſome diſcreete rubrique made to take away all ſcandall from ſignifying the ſigne of the *Croſſe* upon the infants after Baptiſme, or if it ſhall ſeeme more expedient to be quite diſuſed, whether this reaſon ſhould be publiſhed, that in ancient Liturgies *no Croſſ was configned upon the party* but where Oile alſo was uſed, and therefore oile being now omitted ſo may alſo that which was *Concomitant* with it *the ſigne of the Croſſe.*

21 In private Baptiſme, the rubrique mentions that which muſt not be done, *that the Miniſter may dip the child in water being at the point of Death.*

22 Whether in the laſt Rubrique of confirmation thoſe words be to be left out [*and be undoubtedly ſaved.*]

23 Whether the Catechiſme may not receive a little more enlargement.

24 Whether the times prohibited for marriage are quite to be taken away.

25 Whether

25 Whether none hereafter ſhall have licences to marry, nor be asked their banes of Matrimony, that ſhall not bring with them a Certificat from their Miniſters that they are *inſtructed in their Catechiſme.*

26 Whether theſe words in Matrimony [*with my body I thee worſhip*] ſhall not be thus altered, *I give thee power over my body.*

27 Whether the laſt Rubrique of marriage ſhould not be mended, that new married perſons ſhould receive the Communion the ſame day of their marriage, may it not wel be, *or upon the next* Sunday following when the Communion is celebrated,

28 In the abſolution of the ſicke, were it not plaine to ſay, *I pronounce thee abſolved.*

29 The *Pſalme of Thankſgiving* of women after Childbirth, were it not fit to be compoſed out of proper *Verſicles* taken from divers pſalmes.

30 May not the *Prieſt* rather read the *Commination* in the Desk, then go up to the pulpit.

31 The Rubrike in the *Commination* leaves it doubtfull whether the *Letany* may not be read in divers places in the Church.

32 In the order of the Buriall of all perſons, 'tis ſaid, *We commit his body to the ground, in ſure and certain hope of reſurrection to eternall life.* Why not thus, *Knowing aſſuredly, that the dead ſhall riſe again.*

33 In the Collect next unto the Collect againſt the peſtilence, the Clauſe perhaps to be mended, *For the honour of Jeſus Chriſts ſake.*

34 In the Letany inſtead of *fornication and all other deadly ſin*, would it not ſatisfie thus? *from fornication and all other grievous ſinnes.*

35 It is very fit that the imperfections of the meeter in the singing Psalmes should be mended, and then lawfull Authority added unto them, to have them publiquely sung before and after Sermons, and sometimes instead of the Hymns of morning and evening Prayer.

Arch Bishop of Armach

Bp. of Lincolne.	Dr. Brownrig
Dr. Prideaux.	Dr. Feately.
Dr. Ward.	Dr. Hacket.

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